ARAMBE FLAME

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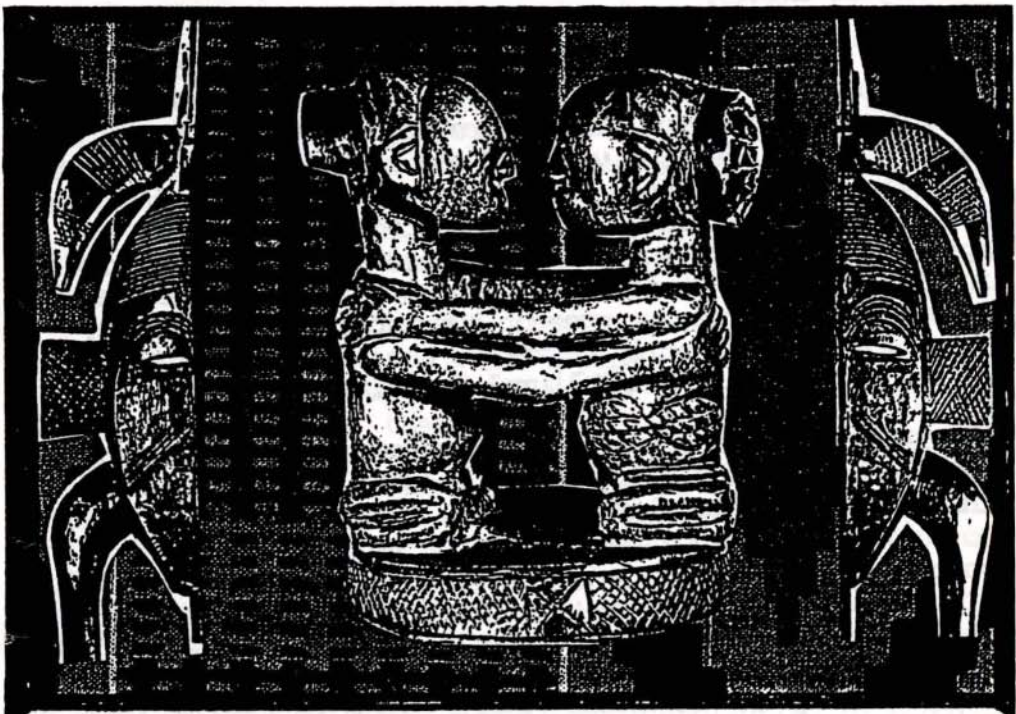

In This Edition:

Commentary: Standing Up to Objections to Your African Name; **From Other Sources:** Bizarre College Pranks in Alabama, Africans in Tennessee Urge Boycott, National Black Police Association Pledges Support Re: Police Killing, Activists and Others Use Cruise to Discuss Politics and Economics, How Much of "AIDS" in Africa is AIDS, Books to Prisoners Project; **Publications; Announcements; Back In Time**

EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

In last month's edition of the HARAMBEE FLAME, we reported briefly on a naming ceremony two of our members, Shaheed Khaleel Biko Hamza and Yusef Jaha Kafele, conducted for four of our members and printed the statements written by these members on why they had decided to receive African names and what the naming meant to them. The following commentary addresses some common objections raised by some brothers and sisters when we shed European names and adopt African names.

When a brother or sister in this country makes the decision to rid him or herself of a European name and take on an African one, a typical question asked is, "Isn't the name your mother and father gave you good enough?" One implication of this question is that, in divesting him or herself of the name, "George Washington," for example, the brother or sister is denying his or her birthright or, to put it another way, disowning his or her parents, grandparents, and other in his or her family tree.

The receiving of a name from one's parents is a sort of inheritance, symbolically giving to the child the history of his or her parents, their parents, and others in his or her family lineage. But the collective historical experience of African people in this country is one marked by a dreadful chopping and/or transplanting of our collective family tree. When we get to the root of this tree, we find African soil and customs of naming in which names had significance--familial, historical, geographical, moral, and otherwise.

But then there was a chopping and/or transplanting in which our foreparents were removed from their African soil, brought to a foreign soil, and put through a process of mental, psychological, and spiritual separation from their African cultural essence. This process was not completed. In fact, it continues in the present. But from a European-supremacist("racist") perspective, the process was and is largely successful.

Prior to and well into the period of the maafa(the great tragedy), our foreparents were connected to the traditions, history, values, and so forth of Africa by their names.

Moreover, these names addressed who they were as members of lineages, as individual personalities, as persons with distinguishing attributes, etc. But the slave experience changed this. In the minds of our foreparents' "owners," we were not people, but property. So, as far as they were concerned, our foreparents had no need for names but for purposes of identification of "property." A brother or sister was considered "Mr. Washington's property" or "Mr. Johnson's property."

It was under these conditions that our foreparents lost contact with their true names, the significance of names, and the African ceremonies by which names were properly given. Knowing no better, our foreparents typically were given names or chose names of Europeans--Europeans who "owned" slaves, Europeans who were heroes to other Europeans, and so forth. In short, the names that have been passed down to us were passed down to us through ignorance (not knowing) of our foreparents.

Living in an environment in which European-supremacist institutions(media, school system, etc.) minimize the historical significance of the African continent, portray present and past African people in the Motherland(as well as here) as uncivilized, and otherwise work to alienate us from Africa and things African, many of us think of African names as **foreign.** Think about it. A sister or brother has gotten rid of her or his European name and chosen or received an African name. Another African, who has known this sister or brother by a European name, upon hearing that the person now has an African name, will ask: "But what is her/his **real** name?" For us to think of European names on African people as **real** names exhibits a gross ignorance of our history in this country and/or a **real** misunderstanding of that history. It shows just how effective a job this country's institutions have done in alienating us from our African selves and bringing us into a **European** consciousness.

Returning to the question of whether the European names given to African children by their parents are good enough, the answer is, "no." To clarify a little taste, we might look to the "soul food" diet of many African people in the U.S.--a diet often high in salt, sugar, and animal fat.

We have become increasingly aware of the fact that much of this diet is unhealthy for us, which should come as no surprise since elements of it came out of the slavery experience by which we had to learn to live, in part, off slavers' scraps in order to survive. When an African, trying to improve his or her health, decides to cut pork, beef, etc. out of his or her diet, he or she is commonly reminded that these and other food items were "good" enough for his or her parents and foreparents. "Good" enough to help keep our enslaved foreparents from starving, but also good for high blood pressure, heart disease, diabetes, and other maladies. In short, just because we have been doing a certain thing for a long time, it doesn't mean this thing is something we should continue.

In addition to being asked if his or her European name isn't good enough, a brother or sister who divests him or herself of a European name and takes on an African one is liable to hear something to the effect: "You aint never been to Africa." This is an unconscious African's way of saying that Africans born in the U.S. are not Africans but "blacks" or "African Americans" and, as such, we have no business having African names.

When we hear this kind of nonsense, we should ask the unconscious brother or sister if he or she has a problem with Europeans(Caucasians) born in this country and who are of Irish heritage, for example, having names that reflect that Irish heritage. We might ask him or her whether the fact of being born in the U.S. changes the fact that a person of Irish heritage has foreparents who were from Ireland. Or we might remind the unconscious brother or sister that the fact of an African's birth in this country doesn't erase that African's physical African features--the brown skin, nappy hair, etc. that are characteristic of people from the African continent. And, finally, we might ask the unconscious one if he or she believes our foreparents were snatched from the shores of Africa with names like "Jones," "Myers," "Douglas," and so forth.

With all this and more, however, some of our folks operate from a when-in-Rome-do-what-the-Romans-do mentality and believe that, since we're here in the U.S., we should and

can only follow the ways of those who run this place, though maybe with our own **style.** All of the appealing to the sense of such folks may not do anything to open their minds to the idea of an African person of U.S. birth taking on an African name. Some of these folks are simply too mentally lazy and emotionally stubborn to seriously deal with an idea that is **foreign** to them.

While Africans who object to our receiving or choosing African names may, indeed, be unconscious, they are our brothers and sisters nonetheless. We have to be mindful of the fact that, while these brothers and sisters may seem unconscious to **us**, with respect to the question of names, **we** may seem unconscious to other brothers and sisters in the context of other issues. Consciousness is not a one-time event. It is a **process** that is going. And it is a process that each of us goes through at his or her own rate of speed. We can be well along in this process in some areas of our lives and not so well along in others. A brother or sister might be clinging to a European name and, yet, living according to traditional African values. Another might have an African name a mile long and come up well short when it comes to his or her treatment of African people. The act of taking on an African name should bring us pride, **not arrogance.**

When we choose or receive African names, there will be Africans who will ask, "What will it do for you?" The Harambee Afrikan Cultural Organization members who wrote, in the September edition of the FLAME about why they chose to receive African names and what these names mean to them, dealt well with this question. But it should also be added that the mere having of an African name can be like the attempt of a person to quench his thirst for water with only hydrogen or only oxygen. That aint gonna cut it. There's got to be some of both these elements in order for there to be water. Likewise, if an African takes on an African name and fails to take other steps to identify with his or her African self, he or she will remain thirsty.

By "other steps," we aren't just speaking of living up to one's name and bringing honor to it. We are going beyond this. Why should one bother to take on an African name and not take on other aspects of traditional African cul-

ture(s)? Obviously, this involves reading and studying on African history, traditions, and values. But this isn't enough. A brother or sister who has taken on an African name can study and gain in his or her **knowledge** of his or her African identity. But in order to truly **feel** his or her Africanness, a brother or sister must create an environment around his or herself that is conducive to development of an African **feeling.** He or she should learn an African language, listen to a variety of types of music coming out of Africa, develop an appreciation of visual arts from the African continent, start wearing African clothing, learn about traditional African dishes and how to prepare them, etc. A brother or sister should spend time kicking it with brothers and sisters who are from the continent.

By doing such things as the above, we are contributing to our personal development as Africans and promoting in ourselves a level of consciousness that will help us to contribute, from an **Africentric and pan-Africanist** perspective, to creating solutions to political, economic, social, and other problems we face collectively in the U.S.

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In an upcoming edition of the HARAMBEE FLAME, we will deal with questions related to bringing our family members into the naming process and means we can use to avoid alienating family members and friends in the course of the naming process.

-Editor

FROM OTHER SOURCES

Bizarre College Pranks In Alabama

"Alabama...has a scholarship program exclusively for whites who will enroll in one of the state's two historically black universities, Alabama State University and Alabama A & M University.

"In 1995, U.S. District Judge Harold L. Murphy created the program, which is similar to programs some other south-

ern states have had, to encourage whites to add some diversity to black colleges the way blacks have been adding color to the state's white universities.

"Some black Alabamians sued the state in federal court in the hope that a larger white enrollment would enhance the educational atmosphere at the two black universities...

"White student enrollment at Alabama State has risen since the 1995 decision from about 7 percent to 10 percent.

"Now, in a color reversal of college-desegregation cases elsewhere, the same judge has allowed a black Alabama graduate student to challenge the constitutionality of the scholarships. The student, Jesse L. Tompkins, who is studying education part-time at Alabama State, unsuccessfully sought a scholarship in 1996. Now he is claiming the whites-only scholarship violates his rights under the 14th. Amendment, which guarantees equal protection under the law...

"Tompkins is being defended by the Center for Individual Rights, a Washington-based legal group that crusades nationwide against what it calls 'racial-preference' programs.

"Tompkins says he had to turn to the conservative organization because none of the liberal civil-rights organizations would help him...

"Tompkins essentially is arguing that racial opportunity has become so well equalized in America that we no longer need to take race into account...

"...there's nothing new about preferences in scholarships. Hundreds are awarded for all sorts of reasons, some of them pretty oddball. When Emerge magazine ran a list of unusual college scholarship 'preferences' four years ago, they included: left-handed freshmen, children of harness racers, newspaper delivery boys, Tupperware dealers, senior citizens, non-athletes who don't drink, smoke or do drugs, undergraduates with the last name 'Gatlin' or 'Gatling', relatives of dog breeders, displaced homemakers, golf caddies, descendants of signers of the Declaration of Independence, descendants of confederate soldiers..."

-from "When 'Whites Only' Helps Diversity," pages 13 and 23, Summer THE BLACK REPORTER(Burbank, CA.)

Africans in Chattanooga, Tennessee Urge Boycott to Protest Persecution of Three Men on Trial for Disruption of City Council Meeting

"Activists in Chattanooga, Tenn. are urging a tourist boycott of their state, in response to a series of deaths in police custody and the current trial of Lorenzo Komboa Ervin, Damon McGee and Mikail Musa Muhammad(Ralph P. Mitchell), known locally as the 'Chattanooga 3'.

"The three men, whose trial began Sept. 12, are charged with disrupting a Chattanooga City Council meeting on May 19, 1998. Ervin explained that the activists had finally been invited to speak to city administrators about a number of controversial deaths in police custody, but were shocked when the Council secretary informed them their motion to speak about legislation for a police control council had been 'disapproved'.

"'When there was a lull, I went up to the podium and began making my presentation', Ervin told the AmNews. He was then dragged from the podium and arrested for 'disrupting a lawful meeting', a charge only found under a 19th-century statute. McGee and Muhammad were beaten and arrested by police when they tried to defend Ervin.

"The Chattanooga 3 could face six months to one year in state prison and $2,500 fines if found guilty...

"Protesters charge that since 1980, more than 40 people -most of them black - have been murdered by the city's reckless, ruthless and racist police...Additionally, the names of brutality victims are listed at the 'Boycott Chattanooga!' website at http://maxinej.tripod.com/police murder/html...

"Ervin urges tourist agents to 'tell their customers not to trade with killers', referring to the local police. The Chattanooga police force is over 80 percent white, and there has never been a prosecution over a questionable

death in police custody...

"'The charges against the Chattanooga 3 are politically tainted', said JoNina M. Abron, founder and chair of the International Committee to Defend the Chattanooga 3, who works as an associate professor of journalism at Western Michigan University.

"'The disruption law is being used to stop the people of Tennessee from exercising their constitutional right to protest against police brutality', Abron added..."

-from "'Boycott Chattanooga!' Activists Urge," pages 14 and 47, Sept. 14-20 N.Y. AMSTERDAM NEWS(N.Y., N.Y.)

National Black Police Association Pledges Support to African Community in Omaha Regarding Police Killing of George Bibbins

[Editor's note: George Bibbins, an unarmed African man, was shot to death by Jerard Kruse on July 19th., 2000 after a car chase. On Monday, September 18th., at least a thousand African people and others in Omaha participated in a procession by car from the heart of the African community to the Douglas County Courthouse in downtown Omaha. There, the large crowd gathered to hear a series of speakers addressing the issue of the "death/burial of justice." Christopher Cooper, writer of the column excerpted from, below, is on the Board of Directors of NBPA and spoke at the September 18th. gathering.]

"The National Black Police Association is an advocacy group for the interests of black police officers. Additionally, it represents the interests of black communities with regard to policing issues that impact black communities. We are representing the Omaha black community in seeking criminal charges against the officer who killed George Bibbins.

"The National Black Police Association(NBPA) believes that the facts of the Bibbins shooting were sufficient to enable for grand jurors to vote for an indictment of Officer Jerard Kruse...

"The Bibbins case points to an epidemic in the United States, characterized by many police officerrs who shoot

people of color when they know that they do not have to shoot, since they know that they will be exonerated by the justice system and their police department.

"Omaha is not alone in experiencing grand jury processes used to ignore wrongful conduct by police officers...This past spring it happened in Providence. In the face of overwhelming evidence showing criminal conduct, two white officers were cleared by a grand jury after they killed their black colleague, Cornel Young--a fellow police officer in plain clothes trying to help them make an apprehension. The death of Young shows that even those of us--black men-who wear a badge have to fear abuse of use of force policy from many fellow officers..."

-from "Your National Black Police Association," pages 1 and 2, Sept. 7 THE OMAHA STAR(Omaha, NE.)

Activists, Entrepreneus, And Others Use Cruise to Discuss Politics and Economics

"When Ron Daniels, executive director of the New York City-based Center for Constitutional Rights, proposed assembling a group of progressive activists for a Caribbean cruise, there were naysayers who viewed the enterprise as folly...In their estimation, seminars on radical politics and empowerment conducted aboard a luxury cruise ship are a principle contradiction...

"...there were two dozen activists, civil rights leaders, entrepreneurs and the curious who answered the call for a week aboard the Royal Caribbean's Voyager of the Seas to participate in daily meetings and seminars, mainly on the critical political and economic situation troubling Haiti...

"'Our mission is to match investment with specific social needs in Haiti', Daniels said at the first meeting as the ship...plied its way to Labadee, Haiti, with subsequent stops in Ocho Rios, Jamaica and Cozumel, Mexico.

"'We are particularly interested in partnering with enterprises that share the benefits/profit with large numbers of people at the grassroots level, as opposed to one

individual or a small group', he added.

"At a second seminar, Daniels...called on Johnita Scott Obadele and Randolph Voyard to lead discussions on reparations and the Haitian Development Bank.

"Scott Obadele, a member of the National Coalition of Blacks for Reparations in America(N'COBRA), explained some of the positive results of the reparations movement and the growing acceptance of the effort by an increasing number of African-Americans...

"For several years Voyard, a Haitian banker and developer, has been campaigning around the globe raising funds for the Haitian Development Bank(HDB), which he heads, and a land development project in Florida City. 'The HDB is a cooperative bank, with 51 percent of the ownership in the hands of peasant organizations and cooperatives', he began. 'The Florida City Project is a companion project to a similar development in Milot, a city in northern Haiti located at the foot of the Citadel. Florida City, Fla., is a small, predominantly Black town where the mayor has set aside a 36-acre site for a Haitian/Caribbean crafts village, a convention center modeled after the Sans Souci Palace in northern Haiti and a hotel...

"The Haitian Support Project, along with several notable Caribbeans and African-Americans, have invested in the site, which, when completed, will be ideally located to serve the ever-expanding number of tourists that travel through the region...

"To gather some concrete impressions of Haitian poverty and ingenuity, some members of the group toured Cap Haitian in northern Haiti...After each excursion, the participants shared their experiences, comparing what they had seen with conditions in their own cities and neighborhoods...

"Later, Daniels previewed some of the steps in motion toward a State of the Black World conference, tentatively slated for December 2001, to commemorate the founding of the Congress of African People..."

-from "A Caribbean Cruise to Activism," page 44, Sept. 7-13 N.Y. AMSTERDAM NEWS

How Much of "AIDS" in Africa Is AIDS?

..."The World Health Organization(WHO) defines an AIDS case in Africa as a combination of fever, persistent cough, diarrhea, and a 10-percent loss of body weight in two months. No HIV test is needed. It is impossible to distinguish these common symptoms...from those of malaria, tuberculosis or the indigenous diseases of impoverished lands.

"By contrast, in North America and Europe, AIDS is defined as 30-odd diseases in the presence of HIV(as shown by a positive HIV test). The lack of any requirement for such a test in Africa means that, in practice, many traditional African diseases can be and are reclassified as AIDS. Since 1994, tuberculosis itself has been considered an AIDS indicator disease in Africa.

"Dressed up as HIV/AIDS, a variety of old sicknesses have been reclassified. Postmortems are seldom performed in Africa to determine the actual causes of death...'Verbal autopsies' are widely used because death certificates are rarely issued...

"The most reliable statistics on AIDS in Africa are found in the WHO's Weekly Epidemiological Record. The total cumulative number of AIDS cases reported in Africa is 794, 444, a number starkly at odds with the latest scare figures, which claim 2.3 million AIDS deaths throughout Africa for 1999 alone...

"South Africa...conducts HIV tests in surveys of about 18,000 pregnant Africans annually. The HIV-positive numbers are then extrapolated. But there are two problems with this: The women are given a blood test known as ELISA, which frequently gives a 'false positive' result(one condition that can trigger a false alarm is pregnancy). Even the packet insert in the ELISA test kit from Abbott Labs contains the disclaimer: 'There is no recognized standard for establishing the presence or absence of HIV-1 antibody in human blood'.

"Secondly, it's well understood that many indemic infections will produce so much cross-contamination that a single ELISA test is virtually useless. When I asked Thuli Nxege, a 28-year-old domestic worker from a rural Zulu townshipo,

what made her neighbors sick, she cited tuberculosis, and added that the lack of sanitary facilities and having open latrine pits adjacent to village homes made it difficult to prepare clean food...

"Figures about children orphaned by AIDS also bear closer examination. The average fertility rate among African women is 5.8 and the risk of death in childbirth is one in three. The African life span is not long--50 for women and 47 for men--so it would not be surprising, on a continent of 650 million people, if there were not even more than 10 million children whose mothers had died before they reached high-school age.

"The scandal is that long-standing ailments that are largely the product of poverty are being blamed on a sexually transmitted virus. With missionary-like zeal, but without evidence, condom manufacturers and AIDS fund-raisers attribute those symptoms to an 'African sexual culture'...

"The problem is that dysentery and malaria do not yield headlines or fatten public health budgets. 'Plagues' and infectious diseases do.

"This means that those who question AIDS in Africa put their own funding at risk. I saw this firsthand when I visited Swaziland in mid-December at the invitation of their HIV/AIDS Crisis Management Committee...

"After my presentation, an attorney named Teresa Mlangeni acknowledged that she could easily see how malnutrition, tuberculosis, malaria, and other parasitic infections--not sexual behavior--were making her fellow Swazis ill. But other committee members confided that if they voiced public doubts, they risked losing their international funding..."

-from "AIDS - The Plague That Isn't," pages 5 and 24, summer SOUTH AFRICAN BEACON(Oakland, CA.)

(From Other Sources continued on page 14)

PUBLICATIONS

THE BLACK PERSPECTIVE
EM Publishing Enterprises, Inc.
19456 Ventura Blvd., Suite 200
Tarzana, CA. 91356

ABOUT...TIME MAGAZINE
283 Genesee St.
Rochester, N.Y. 14611

THE BURNING SPEAR
A.P.S.P.
1245 18th. Avenue South
St. Petersburg, FL. 33705

SAN FRANCISCO BAY VIEW
4908 Third St.
San Francisco, CA. 94124

THE FINAL CALL
FCN Publishing
734 W. 79th. St.
Chicago, IL. 60620

N.Y. AMSTERDAM NEWS
2340 Frederick Douglass Blvd.
N.Y., N.Y. 10027

CALIFORNIA VOICE
1791 Bancroft Ave.
San Francisco, CA. 94124

THE GRIOT
P.O. Box 11155
Omaha, NE. 68111

COALITION FOR PRISONERS RIGHTS Newsletter
P.O. Box 1911
Santa Fe, N.M. 87504-1911

THE OMAHA STAR
P.O. Box 11128
Omaha, NE. 68111-0128

IT'S ABOUT TIME
P.O. Box 221100
Sacramento, CA. 95822

THIS JUST IN: A Bulletin of Political Prisoners & POWs
403 Devonshire Estates
Lenox, MA. 01240

MORATORIUM NEWS
Quixote Center
P.O. Box 5206
Hyattsville, MD. 20782

The above listed newspapers, newsletters, and magazines are among those we have excerpted from for our "From Other Sources" feature or have found listed in other publications. You are encouraged to write to these publications for editorial and subscription information.

Books To Prisoners Project

"In just one year, the DC Area Books to Prisoners Project has grown from a seedling of an idea to an active project of Equal Justice USA at the Quixote Center. The project has four basic objectives:

- -to provide prisoners with reading material
- -to assist in literacy training with the goal of assuring prisoners have opportunities once released back to the community
- -to learn from prisoners about conditions in U.S. prisons
- -to share with our communities the knowledge that we gain regarding U.S. prisons.

"Already, Books to Prisoners has collected over 3,000 books via donations and book drives. The plan is to organize them into a permanent library by the spring of 2001. A group of volunteers gather monthly to pack and ship the books to the prisoners who have requested them...To date, the project has fulfilled almost 500 requests from prisoners in the DC metro area and many other states.

"Books to Prisoner is maintaining an up-to-date list of restrictions by institution as there is little consistency from prison to prison in the rule governing the review of reading materials...To track our shipments, we include a response card in each package, and prisoners are asked to send it back to us with future requests.

"Presently, we serve the portion of the prisoner population who have limited reading skills...In an attempt to better serve those who are struggling to educate themselves in prison, we are working with several prison librarians and teachers, including Brenda Vogal, author of DOWN FOR THE COUNT(A Prison Library Handbook). We hope to work with programs that tutor inside the prisons..."

-from "New Project: The DC Area Books to Prisoners Project," page 8, summer/fall MORATORIUM NEWS(Hyattsville, MD.)

ANNOUNCEMENTS

If you can donate instructional books, including dictionaries, and other introductory reading and writing material, please send them to: DC Area Books to Prisoners Project/ Quixote Center; 3502 Varnum Street; Brentwood, MD. 20722. We also welcome tax-deductible monetary donations for publications that we purchase in bulk. Make donations payable to DC Area Books to Prisoners/Quixote Center. To volunteer your time, contact us at 301-699-0042.

We send free literature unavailable in prison libraries to prisoners. We specialize in political, social, historical and educational books. We function entirely on donations. It may take more than a month or two before we are able to answer your request. We try to come as close as possible to your requests. Write to Bluestocking Bookstore, 172 Allen Street, N.Y., N.Y. 10002.

Kwanzaa greetings to Brothers and Sisters in prison--NATION TIME is the Voice of the New Afrikan Liberation Front. It is a quarterly publication and contains news and analysis of events relevant to the New Afrikan community, to the Black Nation...Many of our subscribers are brothers and sisters behind the walls. Not all are political prisoners, but all express to us their hunger for relevant Black reading material. We ask that you do the following: Send Kwanzaa greetings to our Brothers and Sisters through the pages of NATION TIME. The greetings will appear in the Winter 2000 issue--publication date, November 15. Deadline is November 5th. For details, as well as for subscription information, you may call 718-949-5153. NATION TIME is also on the web.--editor@nalfnationtime.com

The prison chapter of the Harambee Afrikan Cultural Organization meets approximately four times per month on alternating Tuesdays and Saturdays. Our Tuesday meetings are from 6-8 p.m. and our Saturday meetings run from 1-3 p.m. We extend an open invitation to members of the African community in the Omaha-Lincoln area to attend. If you are interested in getting involved with us, call 471-3161 and ask for ext. 3379 or write to the organization at P.O. Box 2500; Lincoln, NE.; 68542-2500. We look forward to hearing from you.

BACK IN TIME

[Editor's note: Sister or Brother, if you happen to have, or/ and know of other Africans, who have the name of Madison, Jefferson, or Taylor, the following should be food for thought]

"When we picture him[U.S. President James Madison] *up in Philadelphia at Independence Hall, hammering out the document that would defend...our liberty, do we also envision the scores of Black men, women and children who worked hard and long on the Montpelier plantation, without payment and under threat of punishment, so that Madison could be a gentleman and a statesman?*

"Next year marks the 250th anniversary of Madison's birth... the time has come for us also to salute those people whose freedom was forfeited when they were brought here in chains from Africa, and whose personal dreams were sacrificed so that they could support Madison while he helped craft our Constitution."

Source: "Slave Contributions Honored," page 8, Sept. 14-20 N.Y. AMSTERDAM NEWS

...the authors[John Hope Franklin and Loren Schweninger of RUNAWAY SLAVES: REBELS ON THE PLANTATION] *explain how Thomas Jefferson "meted out harsh punishments," ordering his captured runaways to be flogged in front of his other slaves. Louisiana slave owner Zachary Taylor imported a vicious breed of bloodhounds "trained to chase slaves" who, "at the end of the chase, would tear a man to pieces."*

Taylor, who went on to become the 12th U.S. president, acquired many more slaves and a second plantation while in office. Upon his death in 1850, he left much of his estate to his son-in-law, Jefferson Davis, the eventual president of the Confederacy. Taylor was also a relative of rebel Gen. Robert E. Lee

Source: "Runaway Slaves," page 32, Sept. 14-20 N.Y. AMSTERDAM NEWS

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Mondo

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Shaheed Khaleel Biko Hamza

Olotu Eko(Education Chairman) - Baruti Okono

Eleto(Administrative Chairman) - Rodney Freeman

Akapo(Treasurer) - Terrence Alexander

Akowe(Secretary) - Damani Ifoma

Akewi(Librarian) - Charles Douglas

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa